

March 7

Matthew 15:21-28

“Lost Sheep”



**²¹ Then Jesus went
thence, and departed into
the coasts of Tyre and
Sidon. ²² And, behold, a
woman of Canaan came
out of the same coasts,
and cried unto him,
saying, Have mercy on
me, O Lord, thou son of
David; my daughter is
grievously vexed with a
devil. ²³ But he answered
her not a word. And his
disciples came and
besought him, saying,
Send her away; for she
crieth after us. ²⁴ But he**

answered and said, **I am not sent but unto the lost sheep of the house of Israel.** ²⁵ Then came she and worshipped him, saying, Lord, help me. ²⁶ But he answered and said, **It is not meet to take the children's bread, and cast it to dogs.** ²⁷ And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. ²⁸ Then Jesus answered and said unto her, **O woman, great is thy faith: be it**

unto thee even as thou wilt. And her daughter was made whole from that very hour.

Was Jesus' response to the woman a test of her humility, faith, and/or of her recognition of his authority?

- In this, did Jesus condone prejudice

of Jews against
non-Jews?

- Does this indicate
that Jesus' ministry
was specifically to
Jewish people?

- Was Jesus
correcting his
disciples who
requested to send
the woman away
when he responded
TO THEM that he

was “not sent but
unto the lost sheep
of Israel”? Was he,
in fact, saying,
“that’s why I’m
here. I was sent
here for people
like her”?

Following is another
perspective of the
same account (Mark
7:24-30 Authorized KJV):

²⁴ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

²⁵ For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

²⁶ The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the

devil out of her daughter. ²⁷ But Jesus said unto her, **Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.** ²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ²⁹ And he said unto her, **For this saying go thy way; the devil is gone out of thy daughter.** ³⁰ And when

she was come to her
house, she found the
devil gone out, and her
daughter laid upon the
bed.

Comparing the Great
Bible of 1540 with
the AKJV, minor
variations are:

“my daughter is
piteously vexed”

rather than
“grievously vexed”
and “but he
answered her **not a
word**” vs. “but he
answered her
nothing at all”

It appears that,
rather than showing
division, Jesus was
showing connection.

The phrase, “lost sheep of the house of Israel”, clearly expressed that bond by acknowledging the woman was, indeed, a part of “the house of Israel”.

Also, Jesus was shown as giving the woman a chance to demonstrate a connection to him.

She was permitted to
convey her
understanding of his
authority “their
master’s” table.

It’s also *possible* that
Jesus, having just
dealt with his own
disciples’ attitudes,
decided to deal with
the Canaanite
woman along the

same lines of
common pre-set
personal views.

He may have been
gettin
g a
sense
of (or
reveali
ng)
who
she

✠ And Iesus went thēce, & departed into
the coastes of Tyre and Sydon. & beholde,
a woman of Canaan (which cam out of the
same coastes) cryed vnto him, sayinge: ha-
ue mercy on me o Lorde, þ sonne of Dauid:
My daughter is piteously vexed wyth a
deuyll. But he answered her nothing at
all. & his disciples came, and besought him,
sayinge: sende her awaye, for she crieth after
vs: But he answered, & sayde: I am not set
*but vnto þ lost shepe of þ housle of Israel.
Then cam she, & worshipped him, sayinge:
lorde, helpe me. He answered and said: it is
not mete, to take þ chyldeys bread, and to
cast it to dogges. She answered & sayde:
truthe Lorde, for the dogges eat of þ crō-
mes, which fall from their masters table.
Then Iesus answered and sayde vnto her,
O woman, greate is thy faith, be it vnto
the, euen as þ wilt. And her daughter was
made whole euen at that same tyme. ✠

really was within—
the sincerity of her
request.

Perhaps he was
revealing to her who
HE was. Whatever
the case, Jesus
exemplified
acceptance rather
than rejection by
honoring the
woman's request.

His ACTIONS were
more important, at
least to her, than his
words.

Also, the very act of
the healing can be
missed if we focus
too much on the
“dogs” part of Jesus’
words. From a
distance and having
never seen this
woman’s daughter,

he healed her. I can't
help but wonder
HOW? How did
Jesus do that?

I might have been
tempted to say that
kind of thing does
not happen in
today's times, but I
have personally
witnessed similar

miracle-like
happenings.

On another note, in
Mark's account,
there's no mention of
the woman's "faith".
Jesus said, "for this
saying..." your
daughter is freed
(the devil is out of
her). The woman's
words, which were

filled with faith in his
ability and authority,
seemingly impressed
Jesus.

These are the
things on which
we could be seeking
God for greater
understanding and
on which we may
meditate.

In a sense, we
may all be as
“lost sheep”.

Many of us
somewhat hit-and-
miss, stumble,
and seemingly
wander as we
attempt to
navigate this
existence.

Jesus was sent
by God, for us and
others like us—
those who *belong*
but, *for whatever*
reason are, “lost”
or are displaced
and seek the
mercy and healing
of God
through Jesus.